

BAPTIST RECORD.

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THE BAPTIST RECORD

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EDITORIAL.

NOTES AND COMMENTS.

"Who will say now that Meridian has not met every emergency?" O, well we need not know, unless it be James and James, whoever they are.

If you want your children to be good and reputable when they are men and women, train them along that line while they are young and while you may.

"Where are we at now on the college question?" Well, really we don't just know, but some of the very knowing ones seem to think that we are all "in the soup."

We see the question, "What can I do to promote a revival?" is kept in prominent places in one of our progressive exchanges. Well, what can you do?

Beloved, an exhaustive sermon may not always be one in which the subject is exhausted. Remember that congregations are sometimes mortal, whose patience has limitations.

Suitable society may not be difficult to maintain. Make it a point always to seek for good company, and to have such about you and in your home, and you will not be troubled much with disreputable people.

The last number—the 16th issue—of the Mississippi Baptist was unusually full of good things. Bro. Clarke seems to be renewing his youth. The paper and the editor deserves a liberal support from the people.

The recent excursion to Cuba was a time of seed-sowing. It is already beginning to give promise of a harvest. The New York Ministers Conference will, as a result of Dr. Montgomery's work, who was one of the excursionists, send in some excellent sheaves.

"I believe if people generally would read it—THE RECORD—carefully and thoughtfully, they would learn to love it more."—M. So says a diligent and earnest Christian physician who finds time from all other duties, whether secular or religious, to read his denominational paper.

"In all work for Jesus, 'keep yourself out of sight.' Let the people see Jesus only." This is as much as to say if you allow self to appear, you are not working much for Jesus. But self workers are usually thin-skinned people. Self is uncomfortable near the surface.

A good sister, in renewing for the paper, says: "Times are tight, and I think sometimes that I must do without the paper, but I don't see how I could. I love so much to read it and keep up with the Baptists throughout the State." Such talk as that is a capital tonic for a weary editor.

We learn with regret from the columns of the Mississippi Baptist, that its excellent editor, the venerable N. L. Clarke, has been seriously indisposed—so much so, indeed, that he was unable to attend as usual the monthly meetings of Deatur and Sand Springs churches, where he ministers. We are glad, however, to know that he is now much improved, and trust that he will soon be himself again.

We wonder how Sam Jones managed to survive himself in between Peter and the Pope. At any rate, he seems to be somewhere along in the succession. It is to his credit, however, that Sam chooses somewhat less warlike weapons. Peter smote with a sword, but Sam says, "Take a stick to him." But Peter "had the courage of his convictions," and did the smiting himself, but Sam, at a respectful distance, offers only a little harmless advice. All of this seems to suggest a doubt as to honest parentage in the succession.

We have just learned, as we go to press, that Brother A. V. Rowe has been elected by the State Board to be Corresponding Secretary in place of Bro. J. T. Christian, recently resigned. We have room only to say that there never was a better secretary than Christian and that no better fitted man than R. we could have been found to fill the place he leaves vacant.

An exchange says that the Missionary Union has 163,000 native Christians under their care, for whom they are proposing to raise "a million for missions." We had supposed that the "million for missions" was more for the conversion of the heathen, and to add other thousands to those already saved.

Another of the noble women writes these good words, along with others, about her remittance and the hard times: "I like the paper so much, don't see how we can get along without it. I frequently see a inch or two long, which I think is worth the price of the paper." We thank God and take courage.

"THE RECORD has a warm place in the hearts of Baptists here. May God bring order out of the college confusion, and rule in our hearts to stop the wrangle." Many thanks, beloved, for your kind words, and we most heartily join in your prayer that "the Lord will stop the wrangle," and if the matter must be discussed, that it may be done in more of the Christly spirit than it once was.

The Centennial Committee asked Georgia for \$25,000 for their proportion of the centennial memorial fund, and \$17,000 of it has already been secured. Well done for Georgia. How stands the case with the Mississippi saints? Are they moving up? Come brethren, less than two and a half months remain before the Convention meets at Nashville.

"Mississippi is to be congratulated on bringing to her soil Rev. Dr. Lamplsey. He is an excellent brother and knows how to do hard work for his Master."—G. H. CARTER. We are glad to have you speak so well of one of whom we were all beginning to think well. THE BAPTIST RECORD bids him a hearty welcome to a splendid church, a fine country and plenty of "hard work." Here is our hand, Brother Lamplsey.

The sudden death of Col. Ethel Barksdale, of Jackson, was a great shock to all of our State people. He had long been a prominent leader in politics, and had done much to help our people politically and materially up to our present high state of prosperity. He leaves a record that will compare favorably with the other men of his time, and we trust was a true believer in the Christ, man's only hope for the future.

Christian, well-doing is always successful when it is inspired by love, sustained by faith, and impelled by earnestness. "The love of Christ constraineth us." "We walk—and work—by faith, not by sight." "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

We noted sometime since that Bro. B. W. Griffith, of Jackson, had been elected president of one of the National Banks at Vicksburg, and an order to change THE RECORD to that postoffice address, tells us that he, with his family, have taken up their abode in the latter city. We sympathize with Bro. Sproules in the great loss he and his church have sustained in the going of Bro. and Sister Griffith, but most heartily congratulate Bro. Boyet and the Vicksburg saints upon such worthy and helpful accessions.

Bro. Hackett, come out and see us in these piney woods sometime. We haven't much money, but we are getting lots of eggs.—A. L. MORRIS. And this will we do if the Lord permit. Of all other places, you people at Lena and Ludlow and round about live in the country that we most desire to visit. You had just as well look for us, for one of these not far away days we are going to break over every obstacle and—and—well, we will "get there," mind that.

The pulpit and the press have many commonplaces denouncing the thirst for wealth; but if men should take these moralists at their word, and leave off aiming to be rich, the moralists would rush to rekindle at all hazards, this love of power in the people, lest civilization should be undone.—Emerson. This man seems to talk as if there is no place of rest between freezing cold and consuming heat, but editors and preachers know better than that. They would like to have men be moderate and reasonable. And there is a world of good sense in it.

We suppose it is in order to say a word about the Mardi Gras carnivals recently on in New Orleans and Mobile, now that they have gone by. We have tried to view these things somewhat in their practical bearings, as well as in their social and esthetical relations. The conclusion we have reached is, that they are not favorable to the best interests of our people and common country.

1. It is claimed that they are of great practical use to the business of the cities where they are held, because they bring large numbers of people there who have ready money and who leave much of it in exchange for articles of trade and commerce which otherwise they would not get. Over against this, we venture to suggest that if the same people who go abroad and do those things would remain at home and devote the same money to some trade, in paying their debts when due and purchasing the same commodities at no greater cost, all told, they would do a far better thing for their own communities, which need and deserve it more than those distant cities, which can do well enough without it, and have no claims upon them for it, as do their own local tradespeople.

2. It is deleterious, to a large extent, to the morals of our village and country people who visit those places. The excitement of leaving home and going to the city leads on to a sort of reckless abandonment of manners and conduct that often increases into downright rowdiness before they leave the city. The idea of "seeing the elephant" takes possession of not a few of them, who would be ashamed of such conduct at home, for scarcely any place is too far for them to enter and "go the whole hog," and some who read these lines know full well what that "whole hog" means, in the way of theaters, drink holes, gambling dens, etc. It is a fact that nearly all of the "painting red" and rowdiness of our towns and country places has been largely the product of notions imbibed and lessons learned in large cities, and mostly, too, on great occasions.

3. Then, there is little or nothing to be said in favor of the good in the carnivals, per se, but rather much that is vicious and corrupting. Those who know what the pictures mean, don't need the instruction, and often have their sense of propriety shocked by the gross and conspicuous absence of likeness and fitness; and those who have not "read up," as is true of the masses, see nothing in it, except that which is grotesque and ridiculous to laugh at. And then the ball! That ball, which is a chief and leading factor in the great pageant, if it is not demoralizing in practical working of wine drinking and familiar personal contact, as is usually the case, for want of room and opportunity, it tends to popularize the corrupting dance with the people who go from elsewhere, and whose none training and instructions are thus assailed and in a measure neutralized by the recognition of it by the seeming high character of its chief votaries.

4. And finally, it is with little question a dangerous element in a thoroughly popular and republican government like ours. There are already stronger symptoms of a growing money monarchical sentiment in this country than there are of the anarchical, only it seeks less heroic methods of expressing itself. Among them, witness the United States Senate, made up largely and growingly of millionaire plutocrats, who are settling down at the nation's capitol for life under the impression that they have a life tenure of office. Then turn your glass on what is denominated "high life in society" in this country, and witness the great anxiety of American women of wealth to purchase titles of nobility and royalty by endowing in marriage the limping cast-off and impetuous lordlings and princes of Europe. Then, think of the subtle under-drift of thought, talk and action in certain social, commercial and political circles, and round about society and a stronger government; and especially invidious comparisons between our "all the people," and the "preferred classes" of other nations.

Then, is it not significant that these pageants are gradually dropping out much of what might be of some practical value, and concentrating about all of their money and force on the one central, leading spectacle—the royal element, the king, the throne, the obsequious attendants, the people's homage, and all leading up to the same visible standpoint already indicated, of familiarizing our people with the ideas, forms and substance of a kingly government? May it not be that the present occurrences that have suggested these thoughts are in the line of verifying the old adage that, "Coming events cast their shadows?" It has been

suggested that our apprehensions here expressed are groundless, and that the cabalistic letters, P. S., on the two thrones of Rex and his Queen in New Orleans, were but the marionette of an early demise of all of this "mock royalty" foolishness. That is, that that last poignant other day was only a postscript to what had gone before, and therefore was the last. Well, let it be so. Requisite in pace.

OUR OBSERVATORY.

The pastor baptized a choice young man into the fellowship of the Oxford church last Sunday night after the sermon.—Dr. Jno. William Jones writes us that he would not consent to accept the secretaryship of the Sunday School Board were it unanimously tendered him. We never, for a moment, supposed that Dr. Jones desired the place, and had nothing from him or supposing that he would accept it, but that does not argue that he would not make a capital officer, and that his brethren might not succeed in persuading him to undertake it. This would be the place seeking the man and not the man seeking the place.—A pastor who left a field where he was greatly beloved, wrote us just after he had preached his last sermon: "In my sermon I made no allusion whatever to my work, nor to the fact that I was going to leave for another field, but preached the gospel as earnestly as I could." That stands in striking contrast with the way a good many preachers do it. They usually get up a sensation by telling the people that they love them better than any people in the world, and there is a scene; lamentation and weeping and neither preacher nor church will be comforted until the whole thing gets into the papers. The mystery to us has been, why a pastor leaves people who are thus up in arms against his doing so—but we are not always permitted to see behind the curtain.

A secular paper tells us of a Methodist preacher and his wife who were driven to insanity in South Carolina from starvation. He was on a circuit of four churches, which paid him a salary of \$340 for 1892. He had to feed and clothe his wife and five children from this pittance, and in addition keep a horse with which to meet his appointments. For months they subsisted on corn bread and milk and endured the terrible strain until the corn and milk failed, when their want became so piercing that the reason of the parents was destroyed. They are both in the lunatic asylum at Columbia. The brother of the gentleman, who is himself a Methodist preacher, publishes a card, in which he vouches for the facts. He says rather than go in debt they starved. This is horrible, if true.—Omega, in a Mississippi letter to the Western Recorder, says of Rev. L. C. Whitehead, a famous colporteur of the Yazoo Association: "Sometimes he gets off not exactly 'a thousand miles from home,' but sometimes 'forty miles from any other place,' and finds great destitution. On one occasion he proposed to hold family worship with a family and requested a Bible, when the man of the house said: 'Whitehead, we haven't got any Bible, but the gals has got some geographies, if they'll do any good.' The same writer alludes to Bishop Farish as follows: 'He is the man in whose opinion THE RECORD is Mississippi's 'great utility,' and who can 'talk for by the square mile.' Not exactly that, but Brother Omega. We think the Bishop said 'by the square acre,' though we do not doubt his ability to come up to the former standard.—And now here it is again. Rev. W. T. Larry, D. D., has put us under lasting obligations, and as if that were not enough, he writes: 'You may feel perfectly free to call on me for favors in any line.' And that is the way he treats every one whom he regards worthy. We can never impose upon the kindness of such a man.—At the meeting of the C. T. U. in St. Louis, there was a banquet. The caterer put a separate table for the colored sisters, but the white ones could not consent to such separation and all sat down together.—Western Recorder. Was that not in Chicago, Dr. Eaton? Possibly, it was St. Louis, but the white sisters came from a higher latitude.—"Many of the Northern people yet believe that the ante-bellum farmer fed his slave on cotton seed and worked him to the plow."—Age-Herald. They never did that before the war, but it is certain that we are feeding ourselves, negroes and Northern people, too, on cotton seed now, and we suspect that they know it from the smell of their biscuits, but that is not so bad since they are not colored people and the negroes are no longer slaves.—Let the church, for its part, remember that no pastor is perfect. All

THE CAUSE OF CHRIST

FEBRUARY 23, 1893.

the overworked pastor, as well as a time for renewing his mental and spiritual strength. It would be a good thing for all our churches to have their pastor attend this school. The most favored will be greatly benefited. How much more those whose advantages have been little or none. Brethren, see to it that your pastor attend this school. If he is not able, let his churches send him. Money spent in this way will give the greatest possible return. The above article was prepared and agreed to by the ministers in session at Clinton, Miss., February, 1893, and, on motion, requested THE BAPTIST RECORD to publish. T. C. SCHILLING, Chairman. J. R. JOHNSTON, Sec'y.

The Sunday School Literature of the American Baptist Publication Society for the incoming quarter is at hand, and presents its usual attractive appearance. Its variety and close consecutiveness is like the blending of suitable colors. Its clear interpretations make light of dark places, and the great honor it puts upon the Bible in its reverent treatment of its letter and its spirit is worthy of all commendation. The papers, as well as the lessons, are of that order which is known as excellent.

The Baptist Teacher for March has two striking editorials, much after the order of the usual writing of its sprightly and versatile editor. We refer to "The Modern Esther" and "Incorrigibles." Under each of these heads he treats of a subject that strictly belongs to what is known as "progressive thought." In the first he notes with apparent pleasure and seeming approval the rapid strides the women of this day are making in the race with men for the supremacy. Though admitting that there is some sort of interdiction in the Bible against much of it, still he ventures to suggest that it is dangerous to get in its way, for it belongs to the things that seem to be inevitable, and are bound to come to pass. He thinks everybody, even those who object, would do well to join the procession, and maybe after awhile, their heads would get steady enough, for them not only to ride on with ease, but even to desire an increase of speed.

Then he pulls off his gloves and goes for the "Incorrigibles" with vehemence, and speaks out in scolding periods and fairly smoking paragraphs that that class of gospel hardened sinners has been brought into existence and to the front, by the soft and funny and oily preaching of the present day progressive and tender-hearted theologians. These men, he says, have preached the fatherhood of God and the universal brotherhood of men; that God is too compassionate towards his own children to allow them to be damned for anything; that sin, after all, is not much wrong, that the Bible is not much inspired, and that hell is not much hell, and thus have come about the "incorrigibles."

Now, the most singular thing about these writings is that this astute editor and eminent theologian has not been able to perceive that both of these evils—for certainly no greater evil socially and politically, if not religiously, could befall us than for our women to come into competition with men for the supremacy, or to attain to that supremacy—proceed from the same source, and that is the loose, irreverent and reckless manner in which the holy scriptures are expounded, construed, criticized and tortured by those self-constituted leaders of "modern thought," who are no less than the "tender-hearted" theological toolies of to-day. It is perfectly reasonable to conclude that there is more than one kind of "incorrigibles" that they are all pushing to the front, that a no small company of "modern thought" preachers are leading and encouraging them, and that decayed reverence for the word of God and its authority is at the bottom of it.

TAKE WORDS.

(The following is a letter from a retiring pastor to one of his former churches. It causes us to feel sad.) DEAR BRETHREN:—These lines reach you as it is likely that I will be settled down in my new field, where I feel that God has called me to labor, and it is with a sad heart that I take up my pen to write you this short letter. I am in great need of what you justly owe me, and the cause of Christ is injured thereby; and unless you can show some just cause why you have treated me thus and will cure you in time if not in eternity. I am willing to see you at the judgment bar of God on what I say. Yours in need, RETIRING PASTOR.

FOR MARRIAGE, OR INDIGESTION, USE BROWN'S IRON BITTERS.

One of the most interesting small publications that have come to us recently, is the pamphlet containing the address delivered at the late Centennial Meeting in Louisville, Ky. We saw most of these addresses when they were printed in part or entire in the Western Recorder, but had time only to glance through them. It will well repay any one to read them. They are by some of our best Southern Baptist talent and are pure gold. The pamphlet is gotten out in good style by the Baptist Book Concern, and will be mailed to any address for twenty-five cents each.

We are glad to meet brethren Z. T. Leavell, John Powell and J. T. Christian in our city. They are all men of the right stamp and carry sunshine and encouragement with them wherever they go.

THE LEIPSIK CONSULATE AND DR. CHRISTIAN.

A Consulate is in no sense a political office, but one of well high purely humanitarian conditions. It has reference to the social, commercial and religious interests of our people who may have occasion to go abroad, or for any reason to remain abroad. On this account American Consuls ought to be men with as many-sided talents as possible, and withal, an intelligent, practical good man, with well developed American ideas, as well as strong national affinities. We know of no man who possesses all of these elements more fully than does our brother, Rev. Dr. J. T. Christian, whose name is before the incoming President, Mr. Cleveland, for appointment as Consul to the great German city and port of Leipzig. We are sure he would meet all of the demands of the responsible position and reflect great credit upon the country and people he would represent. We would regret to have him so long away from us, but he has our best wishes for his success in the matter, and for all he need good for himself and all of his.

A couple of hours' ride on the cars with President Venable of Mississippi College the other morning was not only pleasant but profitable. Any one can see that the college and the boys there, lie well in, on his big heart. It is like the odor of ripe apples to hear such a man talk freely about his work. Our conclusion is that Mississippi College and Venable are an exact fit. Long may it be so.

This is a fine report of the recent excursion to Cuba by our friend and brother, Dr. J. W. M. Jones, in Our Home Field. It reminds us of the good time we once had on a like excursion into Mexico, to Saltillo, on the occasion of the opening of the Medero Institute and the laying of the corner stone of the new Baptist house of worship. From Bro. Jones' report, and what we read in a multitude of other papers furnished by excursionists, we gather that it was a great event for the work in Cuba, and also for those who went. These accounts also serve to bring out and make prominent many features of the work on the island hitherto not much mentioned, yet points of more than ordinary interest. Our people have occasion to rejoice over and praise God for the great work done in Cuba.

"What do you really think of the way some women are pressing to the front and even beyond the men?" Well, we might think pretty well of it if it was not for what the Bible says about it. Both the first and last books of the Bible, Genesis and Revelations, tell that trouble women got the people into, who had pressed up to and beyond the front; and nowhere in any of the intermediate books are they authorized or encouraged to do such a thing; so that we are in more than doubt about it. We think both woman and the world are safest when she is in her proper place.

THE PREACHERS' SCHOOL.

We, the pastors in attendance upon the Pastors' School, at Clinton, Miss., conducted by Bro. J. B. Gambrell and his co-laborers, Womack, Christian, Gray, Purser and Ratcliff, being convinced of the incalculable benefits that we have derived from the instructions of these men of God, feel called upon to say to our brethren in general, and our brother pastors in particular, that the Pastors' School has been of great, and we think of lasting benefit to us. We return to our churches with our minds and hearts stored with precious truth, and what is better still, how to analyze and interpret the word of God for ourselves. We have learned very much about what to preach and how to preach, as well as what not to preach and how not to preach and have had very important lessons as to how we should deport ourselves in and out of the house of God. We have been greatly benefited socially by meeting the brethren from different parts of the State; our interest being increased by our association with each other, and have been drawn nearer to our ministerial students in the college.

Brother Venable, the president of Mississippi College, has our heartfelt thanks for the Biblical instruction he has so freely given us. The president has met a long-felt want in the college by introducing a course of Biblical instruction for the young ministers. He is one of our strongest men and is pre-eminently fitted to give these young ministers such instruction as will fit them for great usefulness in the Master's work. This school is only the beginning. It is expected to have one or more each year in the State at a time when the churches can best afford to release their pastors, and let this be a rest-time to

Bro. J. F. Bynum leaves Tombula and takes up his residence at Cross Roads, Miss., where he will enter at once upon active ministerial duties. He is in a fine field, not far from the Gulf Coast and is quite hopeful of doing a good work. May the Lord's hand be with him in great blessing and helpfulness. His correspondents would do well to make a note of this.

I think Bro. Tate has misunderstood me. I feel satisfied that there is no one more opposed to Baptists going to law with each other than I am. My suggestion was intended to prevent a law suit. If the removal of Mississippi College is in conflict with the "Salem" case, we should like to know it, and that would be the end of the matter. There is no tribunal whose opinion would be so universally accepted as the Supreme Court of the State. If the brethren should actually agree, in order to know what they can do or cannot do lawfully, to get the opinion of the Supreme Bench on the subject, I can see nothing wrong in it. But I suppose the Supreme Court would scarcely render an opinion upon a case not presented upon appeal from a lower court.

J. R. SAMPLE.

DEAR BROTHER HACKETT:—It is with pleasure that I note the acceptance by Bro. W. M. Alfred of Monroe, La., of the call to the churches of Safford and Batesville. Brother Alfred was formerly pastor at Monroe, and did a good work there. He is an earnest preacher, and good pastor; and I trust he will do a good work with these churches. Such a pastor with such a people ought to do much for the advancement of the cause of Christ. Brother Alfred will begin his work next Sunday.

Ever faithfully, T. B. HARRELL.

Meridian, Feb. 9, 1893.

We know Bro. Alfred well, and welcome him very heartily to Mississippi. A good man and a good field have formed a good combination, and we shall confidently look for good results. Bro. Alfred, here is our good right hand. Let us hear from you through THE RECORD for our mutual good.—Rev.

REV. W. K. RED.

I want to say to churches needing a pastor that Eastern Bro. Red very highly for his Christly spirit, his broad education and his preaching ability. He is a young man of fine energy and is returned from the Seminary in La. speaking. His wife and children will help brighten his life and work. Without his knowledge I sent this note of commendation, because I consider him a choice man. J. W. B. ZEMAN.

We have great pleasure in reprinting the following from The Examiner by D. Riley, of Birmingham, Ala. "People will well for our Brother Ray, for whom we all have a very high regard. We rejoice in the good work our brother is doing in our sister State. We only wish we had him back with us."

"OUR NEW STATE"

Bro. Ray has begun well at Montgomery. They have projected their plans for the year, and while they are conservative, they are sufficiently progressive to indicate that no interest shall be suffered to run ahead of our denominational affairs. At intervals of life and advancement. At intervals in the history of the State, the Board, the rural districts, on the one hand have claimed their attention, while, on the other, the towns and cities have been regarded. The policy seems to have broadened so as to push the work with vigor simultaneously in both, as the conditions shall favor such a plan. An excellent beginning has been made in the employment of Rev. S. O. Y. Ray as general evangelist for the western portion of the State, with headquarters at Livingston. Mr. Ray was once pastor of the Palmetto street church, Mobile, and for some time has been engaged in evangelistic work in Mississippi. He is an excellent preacher, an undaunted worker and a wise, devout Christian gentleman.—Examiner.

SUNDAY AT BLUE MOUNTAIN.

Instead of the regular preaching service at 11 o'clock we had the reading of church covenant and rules of order, together with scripture bearing upon church discipline. Two joined by letter. At the night service two came forward for prayer at the close of the sermon. The church then held conference, when one was disciplined by letter, and two withdrawn from. Large congregations both morning and night.

We feel that the Lord is doing a good work for us, and believe that in the near future He is going to give the church a great revival. Pray for our work.

Your brother, J. N. McWILLIAMS.

Feb. 13, 1893.

THE MODERN SUNDAY SCHOOL

BY L. S. FOSTER.

Religious instruction is the fundamental element in all Sunday School work. The imparting of this religious instruction to the young is a work which dates as far back as the history of religion itself extends. In his farewell address to the people whom he had led out of Egypt, Moses said to them: "Take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them to thy sons and thy sons' sons." Again he gives them these words of the Lord: "I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

On certain occasions, in connection with the record of events themselves, God's people were required to erect memorials to stand as perpetual reminders to their children of these wonderful events. These memorials would attract the attention of their children in the coming years, awaken their curiosity, and cause them to inquire into the matters which they were designed to commemorate. For instance, the people were commanded to take twelve stones from the channel of the river Jordan, which was made dry for them to pass over, and with these to erect a monument to commemorate to their children their miraculous passage over the river.

The Israelites were strictly commanded to teach their children the words of the Lord. The Lord said: "Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon thy posts, and on thy gates." All of this enjoins the greatest diligence in teaching religious truths to their children.

A beautiful picture of this pious teaching of truth is presented in the apostle's words to Timothy: "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; that thou mayest know that thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." This can be about the perfect faith which dwelt first in Timothy's mother, Eunice, and then in his mother, Eunice. In this case of Timothy there is an illustration of a statement made by our wise and illustrious countryman, Oliver Wendell Holmes. Being asked when a child's training should begin, he replied: "One hundred years before he is born." It is unquestionably true that every child's training does begin with his ancestors several generations back, for influences are then being created which are already in waiting, when the child's existence begins. In the midst of these influences, the religious training of Timothy had its origin in his grandmother's faith, and also in those influences which moulded her character.

Upon all parents rests an obligation to furnish their children suitable religious training. The Sunday School is an organization in which Christian parents and workers unite their energies in giving this religious training to their children. The parent, by his example, rebuke, and encouragement, is the obligation to his children to lead them religiously.

In some form, Sunday Schools may be traced back to very early date. It would seem that Christian people, from the time of the reformation, have at different periods, though without concerted action or organized system, given attention to Bible instruction for the young on the Lord's Day. The schools of Luther were held seven days in the week, and especially provided for religious instruction on Sunday. John Knox introduced into Scotland a system of Sunday Schools, and C. B. Rutherford asserts that they have existed in Italy for centuries.

The same writer also says: "In America the early history of New England shows the religious training of the children, supplemented by the weekly instruction of the minister; and it is asserted, on credible authority, that in 1740 the German Seventh-day Baptists established a school at Ephratah, Lancaster county, Pa., which continued for nearly forty years." It will be seen that this movement in America antedated the great work of Robert Raikes by about forty years.

been pious Loises and Eunices, who have trained their children in "the nurture and admonition of the Lord."

In the work of Robert Raikes there was new efficiency because prominence was given to organization. He began his work in 1780 or 1781. He was a printer in Gloucester, England, and as this work laid hold of his attention he was greatly stirred and succeeded in arousing many who zealously labored with him. His business led him to the suburbs of the town, inhabited by the lowest class of the people, and he was struck with concern at seeing a group of children, miserably ragged, at play. He was informed that on Sunday the street was filled with a multitude of wretched children, who, having no employment on that day, spent their time in noise and riot, and cursing and swearing. To check this deplorable profanation of the Lord's Day he engaged four women, who kept day schools, to instruct as many children as he should send them on the Sunday, in reading and in the church catechism, for which they were to receive one shilling each. In a short time a very great improvement was visible both in the manners and morals of the children who came in considerable numbers. A hold on the children was thus obtained, and they were easily induced to attend church. Many in this way learned to read and learned the catechism. Mr. Raikes' work was entirely in the church of England.

"Scarcely less distinguished than Raikes was William Fox, a Baptist of London, who, at the same period, established a Sunday School at Clapham, and who was greatly encouraged by correspondence with Mr. Raikes. The Sunday School Society of England, which is still a useful organization, was the result of the labor of Mr. Fox."

It will be well to remember that the plan of instruction adopted by Raikes and Fox included two things now discarded in Sunday Schools: (1) The paying of the teachers for their services, and (2) the teaching of the elements of a secular knowledge as a basis of religious instruction. But the Bible was always made the text-book in the reading exercises. This scheme of work among the poor and neglected was noticed by the Gloucester newspapers, but a letter of Mr. Raikes, published in the "Gentleman's Magazine" in 1784, first drew general attention to the movement. Large numbers of schools, organized on the same model, were formed in all the principal cities in the United Kingdom, until in 1789 there were 300,000 scholars enrolled by the Sunday School Society, and after fourteen years 24,000, or \$20,000 had been paid out for instruction.

For many years, Quaker, admitted Mr. Raikes to an audience, and expressed her high approval of his plan.

The good work, after some years, met with a serious difficulty. "The impediment to its prosperity was the expense of hiring so many teachers. Even in Gloucester, the birthplace of the Sunday Schools, after Mr. Raikes' death, in 1811, all the Sunday Schools were closed temporarily for want of funds." There was a providence in this, for the close of the schools for want of funds led all friends of the work to find the claims of God upon his people for one-seventh of their time. The schools were soon reopened with free instruction. "Who ever first conceived the idea of gratuitous instruction has nearly as much merit as Mr. Raikes himself." I am inclined to think that the plan occurred to many minds in different places at the same time, as the result of the necessity laid upon them by providence. This was the means of starting the Sunday Schools out on a new career of usefulness and success. The idea spread so rapidly that in a few years the teaching was almost universally gratuitous.

Another good result flowed from this providence. The hope of compensation having been removed, and there being nothing whatever to appeal to cupidity, all mercenary teachers left work and a better class of teachers took their places, whose only motive to work was consecration to Christ. This better class of teachers, regarding the necessities of the work as a divine duty, and they accordingly offered their services. Not only this, but seeing what an unspeakable benefit the schools had been to the poor and destitute, the rich realized that their children would be equally benefited by this religious Sunday instruction. In this way the schools ceased to be filled by the very poorest alone, and many of the better classes placed their children in the schools.

wise would never have been able to read; and the religious instruction with which it was combined has moulded the characters of some of the best men in England."

"In 1803 the Sunday School Union of England was formed, which by its numerous publications, its traveling agents, and its connection with branch societies in every part of the kingdom, has wielded a mighty influence on the Sunday School work."

We now come to the last development in this great work which has occurred within the last thirty or forty years, the discarding of secular instruction and making the Sunday School work exclusively the impartation of religious instruction. The improvement and multiplication of week-day schools have come to render this feature unnecessary in the Sunday Schools, and they have become gradually restricted to religious instruction. We are told that "this for a time threatened to affect the popularity of the Sunday Schools, but as the teachers were earnest men, they cultivated the art of teaching with considerable success," and the present mode of exclusive religious instruction gradually grew up.

As before stated, the work of Robert Raikes was principally in the church of England; but his work had almost contemporaneously with the work of the Methodist founders, the Wesleys and Whitfield, and the impetus of the Sunday School work began by Raikes has descended directly to the large body of Christians who are followers of the Wesleyan and Whitfield. In this department of Christian work they display zeal and energy. They have their Sunday School literature, lesson papers, catechisms and music books, and wherever one of their local organizations is planted, a Sunday School is very soon ready to begin work among the young.

The Sunday School work soon made its way from the Robert Raikes beginning into Scotland, the home of Presbyterianism, for the very soul of Knox was poured out in prayer in that intensely important cry: "Oh, Lord! give me Scotland or I die." As early as 1782 the Robert Raikes movement found its way into this land of John Knox. In 1786 the Society for Promoting Religious Knowledge Among the Poor was formed, which supervised the Sunday School work. It was not, however, until 1797, when the Gratiis Sunday School Society was formed, that Sunday Schools became general. At first they met with considerable opposition from portions of the ecclesiastical courts, but are now generally indorsed by the denomination. Sunday School Unions exist in Edinburgh, Glasgow and most of the large towns. The names of Dr. Chalmers, James Gall, David Stowe and others, deserve mention in connection with the progress of Sunday Schools in Scotland. One of the most thorough systematic Sunday School workers I have ever known is Mr. Robert Tweed, of Rodney, Miss., a Scotch Presbyterian. It is often said, by way of pleasantry, that a Presbyterian minister is never found where he cannot go in his buggy. Yet it is true that wherever you find a Presbyterian church, you find also either a Sunday School or the thorough private training of the children in the denominational doctrines.

The children are drilled in the Westminster Catechism, and its doctrines are theirs for life, and they can readily tell the "chief end of man," or give a definition of the divine decrees, or of any of the great doctrines of the Bible. This is admirable, for if we believe these great truths, we should instill them into the minds of our children.

Sunday School work in the United States began in Lancaster county, Penn., in 1740, but was not prosecuted to any extent until January, 1791, at which time the Philadelphia Society for the Support and Institution of First Day, or Sunday Schools, was founded. This society was composed of different denominations, including the Society of Friends, or Quakers. Its constitution required that the instruction given in its schools should be "confined to reading and writing from the Bible, and such other moral and religious books as the society may direct."

The New York Sunday School Union was instituted in 1816; the Philadelphia Sunday and Adult School Union was organized in 1837. These three societies recognized the union of different denominations, and, after some time, organized the American Sunday School Union in 1828, in the city of Philadelphia, which is still in existence and publishes admirable union literature for such communities as find it necessary to keep up a Sunday School on the union basis. This society has accomplished a great and good work along this line. Its object, besides publishing, was to concentrate the efforts of Sunday School workers in different sections of the United States, and to endeavor to plant such schools wherever there was population and opportunity.

As the new States were settled, however, and the various denominations were strengthened, more attention was given by each to its own Sunday Schools, and denominational organizations were formed to promote the work. The plan now is for each denomination to push its own Sunday School work. In the early history of Sun-

day Schools the chief thing expected of the children was to commit to memory portions of scripture, and the chief employment of the teacher-Bible. Bro. J. F. Coleman, Sr., is er was to hear the recitation of these verses. Afterwards the question-Bro. J. B. Gauding as his faithful assistant. We see much good that results from the work of this school, but much of the good done will likely be known until revealed in eternity. Our members are not all engaged in this Sunday School, as some of them are conducting another at a school house about four miles from the church. This school is also doing a fine work.

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He hungered and thirsted, had weariness and sorrow, was wearied and sought sleep and repose, and others, etc.

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